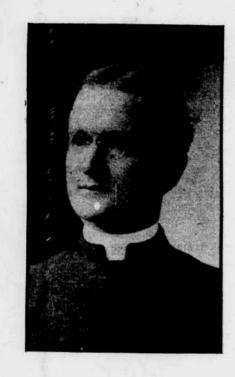
# In the Realm of Miaher Thinas

## Christ Our Exemplar.

In its last analysis what, after all, is the | he may hold in his own or in other people's Christian religion? Isn't it character build- eyes, lacks, after all, real greatness of soul. The forming in ourselves of the perand character of Christ? It is many seem to imagine, a yearning for the unattainable, an impulse toward the anapproachable, a seeking after the unknowable and the mysterious, but is a simple, plain, matter-of-fact affair, finding its completest expression in friendship for Christ and in imitation of Him. "Let this

like Christ. Compared to this every other of man is folly and all lower achievements vain. The goal, then, toward must consecrate all our energies reproduction in ourselves of this all prayer and of all fasting. For this puris the end and object of all religious exercises-of all pious practices the real worth

mind be in you which was in Christ Jesus."



Rev. T. Gibbon Smyth.

and true character for which are to be seen in this, that they bring us nearer to Christ enced and worshiped, but not to be apsome vague conceptions of a glory in His think of him as a model. Many feel that a pected-that this, like a great many other come to look upon the life of Christ as truly brought into continual operation to determine what they are to incorporate into their

These men think they honor Christ when efforts at imitation. They really degrade | the soul where the spiritual forces can best its true features. This vague admiration is ever great and grand the character of character of the highest order, far from being overpowering, is singularly attractive. who has few points of contact with others, who has a style and a manner that repel | image. We shall become like Him whom

pathies. True elevation of mind does not take a being out of the circle of those less gifted, but binds him faster to them and gives them advantages for closer attach-Now there is nothing worth the while that

is either above or below Christ. No one exemplified the solidarity of our race as did He. He made that solidarity a fact. He became ours that He might make us His. such as often confront and terrify us in the lives of the saints.

Nothing could be more beautifully consistent than his character. What forms its principal and distinguishing peculiarity 18 the most opposite nature blend together so as to make a perfect and consistent whole. yet a humility that subjects Him to its meanest inhabitants; an intrepid firmness in reproof and a nervous eloquence in condemning which crushes the most daring, vet a sweetness and a gentleness in instructing which wins and encourages the timid and the prejudiced; a fortitude which could support the most excruciating tortures, yet a meekness which could suppress the slightest expression of triumph. There is not one passage in His whole life which refuses to harmonize with the rest. There gle transaction of our Lord upon earth that cannot be dwelt upon with great spirtual profit by the earnest Christian soul-His every action furnishes a lesson of con-

This task of reproducing the character of Christ is a most difficult one. But we must remember that a noble character ! great production-a better production than the grandest statues-a glorious thing to look at-a wonderful thing to talk tofoundations, which are to bear the weigh of an eternal life, must be firmly and securely laid. The method is exceedingly simple. All true companionship is spiritual. see; what influences me is not his body.

Try to spend as much time in His company as possible. He is your model, and trials, sickness and sorrow assume a pothis growing of the soul is a divine act of

How pardonable, surely, this impatience of deformity with itself of a conspicuously despicable character standing before Christ by patience and perseverance the glorious consummation shall one day be achieved. We shall be transformed into the same and keep others from him-whatever rank | we have loved.

the pedantic alteration, which it was pro-

posed to make in Wesley's famous hymn, "Hark, the Herald Angels Sing," to "Hark,

How All the Welkin Rings."
"The proprietors," says the pamphlet,

cannot feel that the reading which they

onsider to be inferior reading contains in

itself anything that is actually wrong. In

many quarters they have given orders that in all future copies of the new book the

Hark, the Herald angels sing, Glory to the new-born king-

shall be printed as an alternative to the original. Congregations which use the new

book will thus be at liberty to choose the reading which they prefer."

The revisers still adhere to the exclusion of "O Paradise," which they admit to be the most largely regretted of all of the

"Opinion in the country at large is most

notoriously divided with regard to the

hymn. To many it is one of the chief ex-

cellences of the new edition that 'O Para-

dise' is omitted. Others consider the omis-

sion inexplicable. Undoubtedly there is

much that is beautiful and touching in the

I greatly long to see The special place my dearest Lord in love prepares for me—

appear to the proprietors and their ad

visers to be wholly uncongregational in their character, even if they could be con-

sidered desirable for private and individual

London makes the point that the phrase "special place" does not mean a place of honor, but rather that it refers to the

watchful care which God is supposed to ex-ercise over all of his children. He also adds

that if there is any danger of any doubt

arising in the minds of uneduated persons regarding the selfish idea of Christianity

there was no reason why this particula

One prominent clergyman of the city of

omitted hymns. Their reasons follow:

view of the strong feeling expressed

#### BISHOP J. S. MILLS ON CHURCH UNION

The movement which is now on foot to consolidate the United Brethren, Congregational and Methodist Protestant Churches in this country has caused much talk in this city during the past week on account of the meeting of the Pennsylvania conference of the United Brethren Church here. The sessions have all been held in the Memorial United Brethren Church at the corner of North Capitol and R streets northwest; beginning last Tuesday afternoon. Bishop J. S. Mills of Annville, Pa., who is presiding, stated yesterday that each of the hree churches had appointed a committee looking toward the consolidation of the three bodies, and that this committee wou'd meet in Dayton, Ohio, February 7, 1996. In his estimation the arrangements for the consolidation will be made.

Bishop Mills, continuing, said: "I confidently believe that the consolida tion is a tendency of the age, and cannot fail to be of great help to the denominations which will be brought together. I speak for the United Brethren Church when I say that the members are in full sympathy with the movement to consolidate churches. At the meeting, which will be held in Carnegie Hall from November 15 to 20, when the subject will be brought up by the representatives of the churches, it is believed much will be accomplished.'

#### OLD HYMNS NOT

#### TO BE DISCARDED

Special Cablegram to The Star.

LONDON, October 21.-The great outcry among churchgoers in all parts of the country eaused by the announcement that a revised edition was to be issued of verse could not have been omitted retain-"Hymns Ancient and Modern," from which ing the parts which are not objectionable many old favorites were either cut out or as well as the music. many old favorites were either cut out or tampered with, has at length borne fruit. In a pamphlet just issued to the clergy by Messrs. Clowes & Sons the announcement is made that the revisers have decided upon an important alteration in all fu-

National Prison Association.

hymn. But the lines-

LINCOLN, Neb., October 21.-The sessions of the National Prison Association began in this city tonight with ad-



OFFICERS OF THE EVANGELICAL LUTHERAN SYNOD OF MARYLAND.

#### LUTHERAN SYNOD MARYLAND SESSION AT CUMBERLAND

Special Dispatch to The Star.

CUMBERLAND, Md., October 21.-Washingtonians are playing a prominent part in the sessions of the eighty-sixth annual convention of the Evangelical Lutheran synod of Maryland, being held in this city. Cornelius Eckhardt of the District of Columbia, who is now serving his seventh term as treasurer of the body, made his report

The receipts, it was stated, are the largest in the history of the synod, amounting to \$25,720.76, as follows: For the board of education, \$1,702.88; for church extension, \$3,193.03; for deaconess work, \$1.071.42; for deaconess building fund, \$100; for foreign missions, \$4,895.20; for general synod expenses, \$793.64; for Grace Church, Fairmont, W. Va., \$25; for home missions, \$5,-048.38; for National Lutheran Home for the Aged, located within the District of Columber, \$889.74; for the leper cause, \$10; Home, Loysville, Pa., \$2,066.76; for relief synod, \$1,622.81; for St. Mark's Church, Washington, D. C., Rev. J. Luther Frantz, pastor, \$145.06, and united loan fund, church extension, \$25. The report states, and there is a balance on hand of \$1,722.38. Of the \$25,721.76 referred to above, \$24,191.36 note is made in the minutes was in the was received directly on account of the year 1823, when the total receipts from all ly dull."

Union of Zion, which is now nearly three

of Jewish history and literature and social

Pursuant to a call by the Ladies' Auxil-

iary of the Adath Israel Congregation, De-

cember 4, 1900, a number of young ladies

and gentlemen met at that synagogue for

the purpose of organizing a young people's

union. Rev. Dr. Mandel of the Adath Israel

Congregation, who was later made the pres-

ident of the organization, explained that its

object would be threefold-religious, social

and educational. The organization proved

to be a success from the very start. It re-

ceived quite a setback, however, when Dr.

Mandel, after his brief connection with the

society, resigned his position and left the city. Through the efforts of Dr. Mandel's

successor as president, Robert Aaron, the organization held together, with its object

mainly a social one, it being impracticable

to continue the literary features on account

of Dr. Mandel's departure.
When Zionism gained some prominence in

Szold of Baltimore, an ardent Zionist, came

to this city, organized a mass meeting, and to this city, organized a mass meeting, and mainly through her efforts a Zionist society for young people was formed. Its first meeting was held on February 9, 1992. Owing to the fact that the majority of the

members of the Young People's Union were

also members of the newly organized so-

ciety, it was deemed advisable to consoli-date both societies. This was done, and

the organization was named "The Young People's Union of Zion." Mr. Robert Aaron was its first president, but remained with

the organization only a brief time. He was succeeded by his brother, Max Aaron, who conducted the office for three terms.

The society now has a membership of over 125. Its officers at present are: Presi-

dent, Mark Stearman; vice president, Miss

dent, Mark Stearman; vice president, Miss Rose Aaron; recording secretary, Falk Harmel; financial secretary, Miss Rose Cohen; treasurer, Charles J. Stein, and sergeant-at-arms, N. Mazer. While Mr. Stearman has only been connected with the organization six months, his ability and in

organization six months, his ability and in-

terest in the movement were quickly recog-

nized, and he was accordingly selected as chairman at the last election in September.

chairman at the last election in september.
Miss Aaron has been connected with the
organization for several years, and has already served one term in the office she
now occupies. The same may be said of

Miss Rose Cohen. Mr. Harmel has been connected with the organization since its

connected with the Young People's consolidation with the Young People's 'Union and is serving his fifth term as recording secretary. Mr. Stein has been a member since the club was organized, has

always been an active member, and has

served as chairman for several terms. Mr.
Mazer has been a member for about a year
and is serving his second term in the office

The organization has now been in exist-

ence six years, its fourth year as a Zionist

society, is continually gaining new mem-

bers and hopes to become one of the promi-

It is the aim of the Zionist movement sole-

ly and only to create a publicly-recognized,

nent Zionist societies in the United States.

which he now holds.

United States in 1902 Miss Henrietta

apportionment laid for the year, and while count the excess, over 1904, was reported to

The officers of the Maryland synod for the past year were Revs. W. H. Dunbar, D.D., president; John C. Bowers, secretary; U. S. G. Rupp, statistical secretary, and Mr. Cornelius Eckhardt, treasurer. The synod is well organized, has a number of committees with able and painstaking men in their make-up. The principal committees are make-up. those termed standing committees and are as follows: Orphans' home, examinations, education, apportionment, home missions, auditing, resolutions, press reports, temperance, constitution, synodical history, vacant congregations, Sunday schools, necrological. pastors' fund and the Women's Home and Foreign Missionary Society.

The speakers for this convention are: Foreign missions, Rev. Charles F. Steck of Frederick, Md.; ministerial education, Rev. S. G. Dornblaser of Hagerstown; ordination, Rev. Charles S. Trump of Martinsburg, W. Va.; home missions, Rev. P. A. Heilman lumber, \$889.74; for the leper cause, \$10; Baltimore, Md.; church extension, Rev. G. for ministerial education, \$2,097.59; for the E. Hipsley of Baltimore, Md., and on "the missionary superintendent, West Virginia, Sunday school and the pastor," Rev. Chas. \$888; for the orphans at Tressler Orphan's S. Albert, D.D., of Philadelphia, editor of

Home, Loysville, Pa., \$2,066.76; for relief The Maryland synod, as it is commonly of Oakland Church, Md., \$5; for aged and called, was organized in the year 1820. On infirm pastors, \$1,142.31; for expenses of October 11 of this year eleven clerical and seven lay delegates met in Winchester, Va. These delegates represented congregations in Maryland and Virginia and the organization at that time was known as the Synod of Maryland, Virginia, etc. In 1829 the

and to which the auditors certified, that all maryland synod separated from the Virrequired disbursements have been made ginia synod. The first treasurer's report of which any

wield the sword," and "can bring one hun-

second plan he proposed was the well-known scheme to open on Grand Island, near Bur-

falo, N. Y., upon a site called Ararat (with a play upon his own name), a refuge for the

Palestine. The plan came to naught, after a pompous dedication in an Episcopal church in Buffalo, September 1, 1825. Final-

y, October 28 and December 2, 1844, he de-

livered a stirring and appealing address be-

fore large audiences of Jews and Christians. This address, which strikingly recalls mod-

ern Zionist projects, attracted much atten-

tion, being reported at length in the news-

Zionism has lately progressed very rapid

ly. More has been done for the movement in the last five or six years than in the

whole two thousand years since the Jews as a nation ceased to exist. It was mainly

through the great untiring efforts of the late

Dr. Theodore Herzl that the movement sud-

denly awakened and gained much promi-nence and such a vast number of followers

it now has. There are now Zionist socie

ent in the United States 237 Zionist socie

ties, which are all affiliated with the Federation of American Zionists, headquarters

New York city, of which Dr. Harry Fried-

enwald of Baltimore is president. So great

an influence had Dr. Herzl gained that England offered the Jews land in East Africa to establish a colony. A Jewish colonial trust was established in London, England,

and a national fund was also formed, for the purpose of accumulating sufficient funds

with which to purchase lands in Palestine.

When the cause of Zionism received its

great blow-the death of its beloved leader,

Dr. Herzl-it was thought that the enthusi-

asm for Zionism would die out. It seems,

however, that the Zionists have been spur-

red on to greater efforts and energy, in spite

of their great loss. The seventh interna-

tional Zionist congress held at Basle, Swit-

zerland, in July, 1905, opened on the first

anniversary of the burial of Dr. Herzl.

There was great depression in the ranks of

the delegates at the congress on account of

their departed leader; memorial services were held, and Dr. Max Nordau, now one

of the three leaders of the movement, de-livered a brilliant eulogy on his beloved for-

mer colleague. Later, as the congress pro-gressed, great enthuslasm was manifested. Of the 261 delegates present at the con-gress thirty-one were from the United

States. One great question was decided at its last session whether or not England's offer of land in East Africa should be ac-

cepted. The East African commission, com-

posed of Major A. St. Hill Gibbons, A Kaiser and N. Wilbusch, all capable and

wide experienced men, who were detailed to visit the Gua Nyishu plateau, reported that conditions for establishing a colony were very unfavorable. All three remarked the

great and injurious variations in the tem

perature; that cattle raising would prove

unprofitable and disastrous, owing to poor pasturage and change in temperature; that the country is infested with insect pests;

that agricultural prospects are poor; that water power is lacking and roads are poor. Accordingly the actions committee, M. Mar-mordeck and M. Ussichkin, rejected the of-

pending their final restoration to

rank among the nations of the earth.

IN ZIONIST MOVEMENT

papers of the time

One of the most active organizations of | said that "when the signal for breaking the

Hebrews in this city is the Young People's Jews, who "hold the purse strings and can

promote the interests of Zionism, the study sess themselves once more of Syria, and

years old. The aims of the society are to dred thousand men into the field,

sources amounted to \$138.49%.

The first meeting of the synod held in Washington, D. C. was in October, 1845. The officers were Revs. J. G. Morris, D. D., president; C. Lepley, secretary, and J. P. Cline, treasurer. Since that time there have been eight conventions held in Washington, viz: in 1850, 1855, 1862, 1867, 1876, 1881, 1890 and 1897 Dr. Morris, as stated above, was elected president at the first meeting heid in Washington. He was again elected at Washington in 1850, again in 1862, again in 1867, and again in 1876, thus hav-ing the distinction of being elected president a greater number of times at the same meeting place than any other member in the history of the synod.

An effort was made to establish an English Lutheran Church in Baltimore and the synod, in 1823, at its meeting held in Shepherdstown, Md., resolved to do so. Nine of the ministers present voted for and one against the proposition. All of the laymen, seven in number, voted in its favor. The rapid strides made in Baltimore since that time, with the English speaking churches, is in itself considered as indicative of the wisdom of the movement, Baltimore has now sixteen Lutheran churches connected with the Maryland synod.

Maryland synod today numbers eighty-five pastorates, with a communicant membership of over 25,000. While not the largest synod, it is the oldest connected with the general synod.

In contributions for benevolence it ranks number one, and the efforts to synod, made on the floor of general synod, recently in convention in Pittsburg, was the subject of much comment on the part of its members. As stated by one member "they figured pretty hard to show us up in a bad light, but their pencils were extreme

have been carried forward, even though they had to refuse the English offer. last congress accordingly reaffirmed the original object of the movement to re-The movement is now under the leadership of Messrs. Nordau, Wolffsohn and Warburg,

#### SUNDAY MORNING TALK

The Reality of Judgment Day.

David Wolffsohn being president.

If any doubt has lingered in any mind touching the validity of the good old docrine of judgment day, that doubt ought to have been removed by what has transpired in New York during the last few weeks. There was a set of men there who, up to a short time ago, were drawing princely sal- are in no position to judge our brother, aries, enjoying their yachts and fast horses. and giving sumptuous dinners-living, in short, the kind of life which rich fast men live in the world over, only with this distinction, that these men were the officials of an organization supposed to exist to protect the interests of widows and orphans. Associated with these men were others whose personal tastes may not have been quite as luxurious, but who shared the same conception of the uses of a fiduciary agency, namely, that the primary consideration was not how much they could do to reduce the cost of insurance for people in moderate circumstances, while at the same time getting a generous living themselves, but rather how in every way possible they might serve their own ends through exceptional opportunities presented to them for

personal aggrandizement.

But by and by these men began to fall out among themselves, and soon the searchlight of public investigation was turned upon hem, and in the heat of indignation that has followed many a former excellent repu tation has been done to a crisp. In other words, judgment day has come to town, and what was done of a tricky nature in small meetings of directors and committees is being proclaimed upon the housetops. Was there ever a more vivid proof of the assertion: "Whatsoever a man soweth, that

shall he also reap."

But while the world is pointing the finger of scorn at men in high financial circles in New York it may be well to remind ourselves of the warning: "Think ye that these Calileans were singer above all the free Galileans were sinners above all the Gali leans? Nay, but except ye repent ye shall all likewise perish." Wherever we live, we do not have to travel far to encounter judgment day. Every police court, every jall in the land testifies to the fact that judg-

ment is here and now. And yet men go on in their crooked ca-reers, thinking that whatever may have happened to others, they will somehow manage to avoid exposure and punishment For there often is a delay in the working out of justice. Sometimes men who ough out of justice. Sometimes men who ought to be wearing prison garb, go to their graves in apparently good standing in the community. But delay does not mitigate the penalty when it comes, as Anne of Austria said to Richelieu: "My Lord Cardinal, God does not pay at the end of every week, but in the end he pays." And because the sword has not yet descended upon us, we need not delude ourselves with the notion need not delude ourselves with the notion

Nor need we think that judgment day

must come in one form only, always in-flicting public condemnation and involving the lonely prison cell. Sometimes our mis-doing is followed by remorse and self-loath-ing harder to bear than the taunts of oth-

## Bishop Potter's Views.

He Discusses the Drink Question, Saying "Self-Restraint" is the Only Principle That Will Be Successful.

"Voluntary total abstinence must always | be the only safe rule with many men. Enforced total abstinence has been, in America, the parent of immeasurable dishonesty and hypocrisy. From this it would seem that the best temperance movement was that which, in a free land, inculcated the principle of self-restraint."

This is the terse reply made by Bishop Henry C. Potter to the recent inquiry of Washington correspondent. Discussing the subject of prohibition, which promises to be an important one before the coming session of Congress by reason of the attempt that will be made to re-establish the canteen in the army, and to give prohibition to the Indian Territory when it is admitted to statehood. Bishop Potter referred to a recent discussion by him of this very problem, which he considered fully repreentative of his views.

Most touchingly does Bishop Potter declare that "self-restraint" is the only principle of total abstinence that will ever be successful in this country.

"Ah, what trimuphs after this fashion can recall," he writes, "where one woman has a will, and purpose, and vigilance un-tiring; her whole life overflowing with tenderness into the other's until that other has staggered at last to his feet again, and, with a child's self-distrust and a man's strength of purpose, has fought his way back at last to a blameless living. Somewhere in you God has shut up this strange power of influencing some other, and of redeeming some other life sold under its base dominion to a base appetite so that at last it shall be free. We may make laws until there is no part of life that their restrictions do not cover and then we may strictions do not cover, and then we may sit down and wait to see them do our work and redeem our brother man. Believe me, we shall wait in vain. The world waits for love—the vigilance of love, the service of love, the sacrifice of love. The whole moral sense of the community is congested with theories of temperance reform, which have in them every note of excellence but that of personal service.

"The misfortune of those who are advocating prohibitory laws, whether they are to be applied to Sunday or week-day usages, is that in their zeal for one object, and that a very good object, they fail to recognize the influence of their methods upon the minds of those who look at a subject less microscopically and more widely and largely than they do. It can-not be denied—the hysterical and abusive denials which one sees or hears only furnish to a philosophic mind the stronger evidence for the thing denied—that the growth of the consumption of substitutes for things against the use of which pronibitory laws are aimed has risen side by side with the prevalence of those laws; and the observation and published statistics of medical men in states where such laws have obtained open a chamber of horrors into which I have no heart to ask you enter. Indeed, the wonder is that that chamber does not grow more appalling and revolting every year.'

Bishop Potter goes on in his comments to say that "no sane man can be in any doubt about the enormous dangers to our modern life of the drink habit," and he realizes that queer things have been said about him as a Christian bishop because he does not believe that prohibitory laws are as successful as loving appeals to the sense and sensibilities of men.

The remedy for evils which we all alike deplore," he says, "does not lie along lines which hitherto we have followed, but demands a much wider outlook, a much wiser method, and, most of all, a much more constant personal service than any that, hitherto, we have rendered or even con-templated." The drink habit also "demands of those who propose, in any wise, to deal with it, a much wider outlook than heretofore has been recognized. 1t has been popular "to attribute the drink habit," he continues, "mainly to two causes-the convivial instinct and an in-"mainly to two herited appetite. I would not underesti-mate either of these, but I am persuaded, as I have already indicated, that these causes account, as a matter of fact, for a very small percentage of our widespread and prevalent inebriety."

Bishop Potter then enters into a description of our modern times and the exacting and monotonous life of the daily wage earners, the majority of human kind. Referring to this life, he writes: "Do we know how mechanical and monotonous, at last, it may become, and do we know what a mechanical monotony at length takes out of a man? For until we do, we

to stimulants or narcotics which to us may be abhorrent. His home and yourshave you ever compared them? His leisure and yours, his environment and yours, his food and the conditions of its preparation, his recreations, companionships—in one word, his resources and yours—do you know, not how like, but how utterly unlike they are? And yet when you talk to this brother man you are surprised, it may be to find in him tastes and sympathies and aspirations not unlike your own.

"You will gather from all this how super ficial, how utterly inhuman, inconsiderate and unreasonable I regard a great deal of that doubtless often well-intentioned zeal which seeks to make men and women virtuous and temperature by a law of indis-crimininate repression. I do! I do! And if I am sent here of God for nothing else, I am sent here to tell you that; and to entreat you to discern that most of our methods for dealing with the drink evil in our day and generation are tainted with falsehood, dishonored by essential unreality and discredited by widespread and consistent failure. There is a drink evil, and you and I must not ignore it. There is a task for Christian men and women, just here, to perform, and you and I must not shirk it. But let us begin by trying to recognize the facts, and then let us strive to deal with them in a way worthy of their portentous significance.

"The life of men is necessarily largely passed in their homes, and whatever mechanisms we have devised for bettering the conditions or varying the monotony or widening the resources of the poor man's home have had, as a rule, this defect; that they touched only one or two members of such a home and habitually neglected the woman, who must forever be the center of it; and who, in the homes of the poor, is oftener than otherwise the prisoner most closely confined and harder worked of all. Do you know now what will bring largest relief and sunshine to such a toiler? "Well, it is just those whose tasks grow

Gally more exacting, and whose labor is, if not more incessant, more monotonous, who are among the chief patrons of those places and indulgences that we regard as

most evil.

"It is in vain that you tell the working man that the saloon is evil, until at least you are honest enough to recognize that there are features of it that are not evil and that are features." and that, as often as otherwise, those are they which he most of all prizes, and often-est turns to. For example, one man goes to a saloon to get an intoxicant, and for ne other reason. Another goes there for any one of half a dozen other purposes refreshment, amusement, companionship, information, physical easement, business appointment, or mere change, for which last the more prosperous man goes to his club or next door; this the majority of sensible people regard as wholly innocent.

Bishop Potter concludes his answers to the correspondent by referring to the public house movement in England, saying that it has done so much good that it may serve as a basis of reform wants gin, or rum, or whisky, must go to place where they are sold by authority, very much as under the dis pensary system in South Carolina, terly without profit to the individual who sells them. He says that because the "Subway Tavern," which was established on this principle, has failed is no proof that the principle is not right. He thinks that there will yet be found the proper details which will make the principle adaptable to this country.

He closes by referring to the scene he observed one summer, night after night, in the Tivoli Gardens in Copenhagen-"how I wish I could reproduce that charming and altogether healthy and attractive scene here!" He further says that "it might become a part, and that a typical

part, of the summer life of this country."
The gardens referred to do not differ e sentially from similar institutions in other large European cities. Beautiful in arrangement and brilliantly lighted, one finds there on an evening throngs of people, belonging to all classes of society, from the nobility down-men, women and children, all well dressed, generally sitting in groups at tables and sipping their refreshment, most generally beer. They listen to ex-cellent orchestral music, have their little chats in the intervals, walk about, stop-ping where they find acquaintances, and the whole scene is permeated by a charming spirit of refinement and serene so ciability which cannot but add greatly to the enjoyment of life.

The women, young and old, drink beer. There is no prudery about it, but there breathes an atmosphere of culture which who at the end of his day's tasks turns | commands moderation and self-restraint.

scape the painful reaction on your own life of every evil word and deed The reason for judgment day lies in the fact that this universe is built on righteous lines, and sooner or later the man who alize that he is in helpless revolt against inevitable law. Things are not left at loose ends in this universe. Sin breeds troubles of many kinds. It has to be explated somehow, somewhere, sometime.

There is a picture on the front of a fa-mous church in Paris which represents the last judgment with Christ apportioning their final destiny to the wicked and the good, sending to the left those who had done wrong and waving to a place on his right hand the righteous. This representa-tion of the judgment has had a powerful hold through the ages on the imagination of men. It embodies a great truth, but it does not set forth the entire truth and whatever be the nature of the final judgment be sure that in a sense every day is judgment day, that it is as certain to come as tomorrow's unrise and for all of us who would escape

### New Schools.

From the Literary Digest.

day, and not least in the theological methods and manners of the times, has accomplished the following results: (a) It has practically rulned theological science; (b) It has barred the way to faith for the peoples of our own times, even for those who are well disposed, and has deprived them of the proper appreciation of the value of the Word of God and of the church and its divine mission and its practical work.

defense of Christian truth, and has seri-

ously damaged the influence of Christianity on the people at large.

2. In conscious and decided opposition to this false type of theological thought it is imperatively necessary to emphasize the true biblical teachings, as these find their expression in the faith, in the living God, and in the only begatten for the architecture. and in the only begotten Son, the crucified and arisen Lord, as these things were confessed by the apostles and reformers. This work is to be done: (a) with all the means of a thorough, theological and Bible-believing investigation; (b) with the correspond-ing influence in the practical life of the church; (c) with the aggressive struggle against the opposing views, in all of their consequences, also in the public life of the people; (d) with the full power of a personal Christianity on all occasio

3. The decisive struggle against this modern tendency is accordingly an absolute desideratum for the development of the Kingdom of God on earth, and is a demand of an earnest Christian conscience. The time has come when success in this

direction is only possible by the union and co-operation of those who share these con-The Chronik der Christliche Welt, which

publishes this appeal, gives also more than a solid column of names of prominent men who have joined hands for this crusade. Another evidence of the aggressive character of the conservative school appears in the transactions of the eleventh continental mission conference, held in Bremen. immense and influential international body immense and influential international body adopted a declaration, published in the Allgemeine Mission Zeitschrift of Berlin, in which it is claimed that the destructive teaching of modern theology is a fatal blow to the work of Christian missions, as it denies all that upon the preaching of which Christian mission work lives and thrives.

On the other hand, the redicals are not On the other hand, the radicals are not afraid to declare what they consider their rights. They had been asked to leave the church whose faith they no longer share. At a meeting in Goslar they made in sub-

Advices received by the steamer Lyra, arrived at Victoria, B. C., report a combina-

its terrors there are three words to be said, repent, quit, reform. THE PARSON. repent, quit, reform. THEOLOGY IN GERMANY. Widening Breach Between Old and

The gulf between the conservative and the advanced schools of theological thought, especially in Germany, where these antitheses find their sharpest expression, has recently received emphasis and definition by official declarations that are being made from both sides. Such a declaration, recently published, and signed by such lead-

ing conservative men as the theological professors Cremer of Griefswald (now deceased), Koehler of Halle, Schlutter of Tubingen, Braun, general church superintendent in Berlin; Faber, holding a similar position, and the influential agitator, Dr. Johannes Lepsius of Grosslichterfelde, contained an appeal for an unofficial "Silent Union" of the conservatives (a union no sooner suggested than accomplished), on the basis of the following principles:

The current scientific spirit, as this has gained currency in the learned world of the day, and not least in the theological meth-

stance the following "declaration of their rights: We protest emphatically against the de mand made by orthodox conventions and papers, that the adherents of a more liberal theology voluntarily withdraw from the existing church organizations and form organizations of their own. This demand is a gross injustice, as the positions we represent are only legitimate and permissible developments of Protestant principles and practices. We claim a right to remain in the Church of the Reformation

that agricultural prospects are poor; that the first tonight with addresses of welcome, responses and a musical reception of thirty-seven tunes included in the new edition, but seven tunes included in the new, is also to be published, and mitted in the new, is also to be published, as well as annotated editions of "Hymns and offered and Modern," containing the history and many of the original forms of the most important and Modern, and many of the original form nearly every state in the city of New York," April 17, The most important concession concerns